

The American Friend

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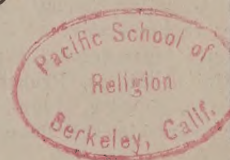
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WORLD FRIENDSHIP AMONG CHILDREN

As one of its projects, the Committee on World Friendship Among Children is sponsoring the writing of World Goodwill Messages from the children of the United States to the children of other lands. The messages are to be written by pupils in elementary and junior high schools, and the competition closes on February 28, 1933. Two messages will be selected to be broadcast and published on World Goodwill Day, May 18, 1933, in the United States and abroad, and all of the messages are to be bound in volumes and sent to the League of Nations at Geneva. The Committee on World Friendship states that for eleven years Messages of Goodwill have been broadcast and published to the world by the children of Wales, but so far no concerted reply has been made from the children of the United States. This project represents an effort to encourage tens of thousands of American children to write a World Goodwill Message, thus promoting friendship among the children of the world. The address of the Committee is 287 Fourth Avenue, New York City.

CHURCHES TO CONSIDER CALENDAR REFORM

Pursuant to action taken last summer by the Universal Christian Council, with headquarters at Geneva, Switzerland, its Research Department is studying the subject of stabilization of Easter, for the information and guidance of the membership of the Council. There has come a request from the League of Nations that the churches state their views on the stabilization of Easter as a part of a general movement toward calendar reform, and report to the League before April, 1933. A survey of the main proposals for calendar reform—primarily those of The World Calendar Association and the International Fixed Calendar League—is being made and a summary prepared in three languages for submission to the churches. This will be accompanied by a careful questionnaire, the answers to which will be compiled into a draft report to be presented to the League of Nations by March 25, 1933. The undisputed desirability of a fixed Easter date universally recognized and observed has been pointed out. To accomplish this, more study must be given the subject by the churches and united action taken if any real expression of Christian opinion is to have a place in settling the question. The Universal Christian Council for Life and Work is an organization highly representative of the churches of the world. Among countries represented therein are: England, Scotland, India, the United States, France, Germany, Switzerland, Holland, Denmark, Sweden, Jugo-Slavia, Austria, Greece, Bulgaria, Czecho-Slovakia, and Poland.

CITY PLANNING RECOMMENDED FOR CHURCHES

Cooperation with urban sociologists and city planners in studying the social geography of cities is recommended to the Protestant churches in a report made public recently by the Institute of Social and Religious Research, of New York, under the title, "The Strategy of City Church Planning." Basing his conclusions on a study of 2,000 churches in sixteen of the larger cities of the United States, Dr. Ross W. Sanderson, author of the report, and now executive secretary of the Baltimore Federation of Churches, finds city planning to be "quite as necessary for churches as for highway commissions and zoning departments." "Instead of being institutions with power to transform the life of the community," he states, "churches are themselves usually an expression of the kind of community life found in their immediate environment. If the population is dwindling, and the remaining residents are

victims of poverty and other social blights, then the churches show the marked effects of this community deterioration. Where the population is increasing, and the life of the residents is growing richer, churches grow and prosper." On the other hand, the report shows that an occasional church, about one in eight, does the unexpected. In the midst of favorable social change some churches lag; in the midst of unfavorable social change some churches make outstanding progress. The conclusion of the study, according to Dr. Sanderson, is that Protestantism "must give up its *laissez faire* policy of church planning, if it desires to create anything that can be called a strategy of city church planning."

"THE WORLD IN BROOKLYN" GETS ACQUAINTED

A six months' demonstration in neighborliness is being tried in Brooklyn, New York, this winter to introduce fourteen nationalities and races to one another. The community project, which has as its purpose to discover and make known the wealth of culture which the different foreign communities have contributed to that large section of Long Island, is being arranged in a series of meetings which started in November and will end in April in a folk festival in which all groups will take part. The unique plan is being carried out under the slogan, "The World in Brooklyn." Among the programs which are designed to acquaint the neighboring groups are Sunday afternoon concerts in which church choirs will sing folk songs and sacred music; Saturday afternoon children's nationality fetes; a series of exhibitions at which handiwork, antiques, embroideries, linens, national dress, and books, both ancient and modern, will be on display; descriptive and interpretative lectures on countries and national outlook; showing of lantern slides; and folk dancing. The fourteen groups taking part in the community-wide program include Syrian, Polish, Italian, Spanish, German, Lithuanian, Armenian, Negro, Norwegian, Swedish, Danish, Jewish, Greek, and Russian. The plan is being sponsored by the International Institute of the Y. W. C. A., which has a dozen other organizations helping in making the cosmopolitan Brooklyn community "neighbor conscious."

APPEAL FROM MADAME BRESHKOVSKY

Madame Catherine Breshkovsky, "the little grandmother of the Russian Revolution," who will soon enter her ninetieth year, and who has lately become blind, sends an entreaty to her American friends, through Alice Stone Blackwell, of Boston. Madame Breshkovsky, a nobleman's daughter, early devoted herself to the welfare of the peasants and has spent many years in prison and in exile because she was not in sympathy with the Bolsheviks. Her courage, fortitude, and heroic self-sacrifice have been spoken of in the highest terms. She founded two boarding schools for poor children in Czecho-Slovakia, maintaining them chiefly with American money. In twelve years, hundreds of children have passed through her schools and many have become primary teachers. Some of the most talented pupils wished to become high school teachers in their native district, and through help from America, in money and second-hand clothing, she has been able to support about ten students in the University of Prague. But this year, unless more help is secured, some of her best students will be thrown on the street or compelled to return to their poor villages. Contributions may be sent Madame Breshkovsky at Drubezarna, P. Horny Pocernice, U Prahy, Prague, Czecho-Slovakia, or through Alice Stone Blackwell, 3 Monadnock Street, Boston, Massachusetts.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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New Series
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Speaking to Business

IN view of the times and the season, it seems well to make a frank statement to our reading constituency concerning the conditions under which this paper is published. By "times," we refer, of course, to the continued financial stringency which makes it increasingly difficult to carry on for all enterprises in which money is involved. As to "season," the fact that a large proportion of our subscriptions date from the first of the year, makes this statement opportune.

Some time ago a subscriber rather sharply accused us of profiteering, inasmuch as we had not reduced the regular subscription price of the paper. He argued that since the general price of products had declined so greatly, we were evidently making a handsome bonus, and he served notice on us that he would not be exploited in the name of religion! In milder manner, some other subscribers have suggested that we should make a reduction in our subscription rate, in view of the general trend in price reduction. This is not an unnatural assumption and our readers are entitled to an explanation of why we have not acted accordingly.

To begin with, the subscription price of THE AMERICAN FRIEND is already lower than that of the great majority of church papers, including the other two weekly papers published in this country by Friends. While it is true that printing costs have declined somewhat during the depression, the fact remains that the general publication cost is considerably more than the subscription price covers. In brief, it costs between two and a half and three dollars to produce a paper which we sell to our regular subscribers for two dollars. It is obvious, therefore, that our "handsome bonus" dissolves at once into a substantial deficit which has to be made up by the Publication Board. Moreover, because the general volume of business done by that Board has naturally decreased somewhat during these times, there is less income with which to make up the deficit on the paper and it has consequently been necessary to reduce the number of pages of the weekly edition. It is clear, therefore, that from a purely business basis of operation, instead of lowering the price of the paper, we might well be urged to raise it to the level of the production cost. To do this, however, would be to reduce the number of subscribers and make it impossible for the paper to render the service for which it exists.

The question may be properly raised why it costs

so much to publish religious papers in general and THE AMERICAN FRIEND in particular. With hardly an exception, church papers are published at a loss, because, supported by a limited constituency, they can command neither a large circulation nor any considerable advertising patronage. This generally unfavorable situation among religious journals is greatly aggravated in the case of a paper published by so small a denomination as ours. It costs just as much to set up the type to print one copy of a paper as it does to print a million copies. Or, to bring our figures within the range of stark reality, it costs the same to set the type for an edition of four thousand copies, which we consider our subscription norm, that it does for an edition of forty thousand. This means that whereas the cost is distributed in the latter case among forty thousand subscribers, it must be distributed in our case among four thousand—and less than that number at the present time.

This is a part of the price we pay for wishing to maintain our identity as a small religious group. If there is any sound reason for preserving our identity, it is for fulfilling the purposes of our origin and continued existence, and it will be pretty generally conceded that a denominational publication is essential for the advancement of those purposes. As interested and loyal Friends, therefore, we may expect that our adherence to the Society of Friends will cost us something for the privilege.

It is hard enough at best for the religious press of the country to maintain itself in a materialistic and pleasure-seeking age, when the majority of church members care relatively little for the enterprises of the church and for the papers which mirror its activities and uphold its ideals. This difficulty is immeasurably increased in stringent times like these when so many of those who are interested feel compelled for financial reasons to discontinue their subscriptions. Some long-established papers with a notable record of splendid service have suspended publication and others are threatened with extinction. In view of this situation, the Federal Council of Churches, when in session at Indianapolis the first of the month, emphasized the importance of the denominational papers in strengthening Christian character and in carrying forward the work of the church, and set before the membership of the churches the goal of a religious paper in every Christian home. Were this goal realized, what a transformation might be

wrought in the church life and work of the country and in the general atmosphere of our too hectic times!

So far as our own subscription list is concerned, it had remained fairly well intact up to a few months ago. That the long-continued depression is taking heavy toll of our membership is demonstrated by the number of our long tried-and-true subscribers who are now finding it impossible to renew their subscriptions. The fact that these readers include some of our most earnest and active workers means that their failure to receive the paper will result not only in personal loss to themselves but also to the work of the Five Years Meeting, in which they are leaders in their various meetings. From our point of view it

is disheartening to have to remove from our subscription lists the names of so many subscribers who have been our eager readers for many long years. Some of these we have been able to retain through the generosity of a few Friends who have made contributions to a fund for sending the paper to worthy members who could not otherwise have it. That fund is now practically exhausted. In view of the present emergency are there not many Friends who will be glad to make contributions, large or small, toward replenishing it? This is a very practical way in which we may share our blessings with our fellow-members and strengthen the work which we wish to see strongly maintained. The Editor will eagerly await such contributions.

In These Confused Times

A Message from the Federal Council

THE Federal Council of the Churches of Christ in America, in quadrennial session at Indianapolis, December 6-9, 1932, in the midst of times which, while tragic in their bewilderment and devastation, are also full of hope and challenge, makes bold to lift its voice.

It would speak first to its constituents, the ministers and members of twenty-six Protestant bodies with their nearly twenty-two million enrolled communicants. The Council is their servant, representing interests and activities which they have been led to cherish and carry on cooperatively and unitedly. It labors under a high sense of imminent duty as it thus strives to utter candid and searching words to those in whose behalf it serves. The Council would also speak with convincing clearness and persuasion to that large group of well-minded citizens who are outside its constituent churches but who, none the less, it believes, are interested in its purposes and activities and who are turning to the Church of Christ with critical and sometimes wistful countenances to hear and see what professing Christians have to say and propose to do in these present confused times.

OUR ONE SUFFICIENT REMEDY

The Federal Council rejoices to herald the "good news" of the Christian Gospel as the one uplifting force adequate to meet present and widespread human need. It believes that such a Gospel is neither threadbare nor unrelated to the issues of modern life. Vital and vigorous Christianity is most crucially needed in times of economic, moral and spiritual disintegration, and never more so than now. The Christian Gospel, issuing from the eternal God through the life, death and resurrection of the Holy One whose name it bears, has won its way through the centuries, not alone in the face of appalling need, but as the one sufficient remedy for the ills of mankind.

The present breakdown of our highly organized life, the Council believes, is supremely moral and spiritual. Recovery and continuing progress will not arise out of the forms of our institutions but from the character and spirit of our people. Every aspect of present world distress is a finger-post pointing to individual motives, attitudes and practices which have not been brought and kept under the domination of the Spirit of God revealed in Jesus Christ, and which, in turn, have not been accompanied by socially just and unselfish attitudes toward others.

The Federal Council has no message to utter in behalf of any other Gospel than that which first deals with the renewal of individual life by the power of God. It believes that the earnest, persuasive and contagious proclamation of that Gospel, by witnessing word and confirming deed, continues to be the primary obligation of the Christian Church. It also believes that vital Christianity has an inherent capacity for adaptation to the changing needs of mankind. It knows no race or place, no type or area of life for which the Gospel message and its vital application are not suited. The Council is equally convinced that, while the Gospel must first be lodged in the heart of the individual as a transforming power, it cannot be confined there but must be fearlessly applied to all the complicated relationships which comprise the range of modern life. The Christian religion has no boundaries and knows no frontiers. It matches the magnitude of the devastation which has befallen, not merely the body but the soul of mankind today, with the illimitable and available resources that are to be found in the living Spirit of the Lord and Master.

The Council is moved to a sense of sorrow akin to shame as it faces the tragically un-Christian character of so much of our modern life. In many cases we have only substituted one form of paganism for another. Suspicion, fear, malice, lust and greed, we have discovered, may be as mightily malignant in the midst of unparalleled scientific achievements and material prosperity as they ever were among primitive peoples. To attempt to build our civilization upon the supremacy of "things" has landed us in the same morass as that into which ancient civilizations fell. The wealth of mechanical devices and the accompanying techniques and skills of highly organized economic and social living have not solved basic human problems or lifted "life's crushing load" from the back of mankind.

The fact that the Church of Christ, and by so much more the civilization which also wears his name, are such imperfect witnesses of the power of Christ is not merely an occasion for humiliation and distress. It also contains an unmistakable element of hope and an inspiring prophetic portent. Christianity does not give up following its master, even though it follows afar off. Even nominal Christian civilization voices a frequently recurring recognition of the teaching and spirit of the One whose name it so unworthily bears. The persistency of the Christian ideal, the tenacity with which we

cling to it, and the confidence with which we reassert it after seasons of lukewarmness and even of betrayal and apostasy, are a part of our imperishable heritage. We are not Christian—as we ought to be, nor as we renewedly desire and purpose to be.

BLEAK FACTS FACED BY THE CHURCH

Let the Church, however, face certain bleak facts. Economic exploitation, wherein the acquisitive instinct has not alone outstripped but submerged the sense of social responsibility, is bearing and eating its own bitter fruit today. It is cold comfort to realize that the exploiter is so largely suffering under the same weight of distress as that which has crushed the victims of his rapacity. Corporate greed has wrought its commensurate consequences of corporate woe. Many, alas, have gone down under the blasting storm of disaster and many more are being drawn into its deadly vortex.

The desperate nature of our present economic plight is further evidenced by the fact that the depths of unemployment today, abysmal as they are, appear in none too sharp contrast with conditions that obtained during the preceding years of abundance, such as 1927, when some twelve million of our people lived at the level of bare subsistence and twenty million more had only the minimum for continued health and normal efficiency. By far the deadliest damage, too, has been done to the soul and spirit of our people in the loss of initiative and outlook, courage and self-respect.

Turning, however, to other aspects of our debacle, we come face to face with continuing and accented racial dislikes and prejudices hissing their venomous hatreds. It only adds to the measure of our shame that they have been permitted so boldly to bare their sinister fangs.

Lust of possession, prestige and power have also burned their devastating way into the very citadels of our civilization, and have not been afraid to invade our sanctuaries. Appetite, custom and greed are demanding a speedy restoration of habit-forming alcohol to legalized security and entrenched arrogance, with ill-gotten revenue offered as a salve for the subsidence of our national conscience. A spectre also stalks our feast of bitter bread today. It is the feverish desire of multitudes to restore by the devices of magic the very conditions which have brought us low. Brazen and seductive voices are not lacking in the high places of the land as they call us back to barren and blighting prosperity and to the worship of things as they were.

At the climax of them all, cruel and un-Christlike war stalks abroad. Once again it pours the inflammable oil of fear upon the garments of our Western civilization so that it may be the more readily set on fire for the next holocaust, while the non-Christian Orient, with its own foundations crumbling and much of its superstructure in collapse, kindles its torches at the same unholy flame and laughs the nominally Christian West to scorn.

SOME CHEERING SIGNS IN THE SKY

There are, however, cheering signs in the sky. In the face of all that is ominous and evil, there are rising tides of understanding and purpose.

For one thing, the youth of the land, and notably the sons and daughters of the Church, are ready for some clear word of truth. They merit confidence and they deserve our understanding and cooperation. While there are those who would exploit them for gain, the Church has it within its power to awaken their enthusiasm and to call forth their spirit of adventure and achievement in the service of the Kingdom. They are not liabilities but assets in the reckoning of the true wealth of the Church and the nation.

Another aspect of hope in the present situation in the character displayed by multitudes of our people during the dark days of adversity. Not alone has violence been noticeably absent from the desperate struggle for shelter and sub-

sistence, but fortitude and courage of an amazing sort have been in widespread evidence. The annals of these days, although written in terms of human suffering and want, also glow with high moral and spiritual achievement upon the part of our nation as a whole.

Of added significance is the amazing outpouring of generosity for those in distress. The funds given for community and neighborhood relief not alone surpass all previous records, but the fact that they have come from depleted purses is an added glory. These remarkable realities of our present situation are a pledge of the seriousness of our people, not only to see the thing through but, under God, to see that it does not occur again.

In the field of conflict with the liquor traffic, there is a consensus of Christian opinion that unless some adequate form of federal control is retained, in the face of threatened changes in our basic law (which changes should be resisted) the nation will be plunged into intolerable confusion and distress. The Church must undertake, with every resource at its disposal, vital education concerning the habit-forming nature and the evil effects of alcohol.

In the issue of war and peace, it is well to be reminded of the registration of Christian sentiment in great pacts renouncing war and looking to constructive peace procedures. In such fields as these there are lights as well as shadows. As Christians we are called to turn our faces toward the light.

For such a world as ours and at such a time as this, the Federal Council of the Churches of Christ in America calls upon its constituents, first for themselves because of their own needs, and then for every circle of life in which their lot is cast, to offer and exhibit the only adequate and available remedy and resource. While there may be differing opinions among Christians as to how that remedy may be applied, there can be no valid doubt as to the nature of the resource.

CHRISTIANITY'S SOLEMN NECESSITY

To bring to bear upon this present world situation,—from its center in distraught individual hearts out to the vast circumference of economic, racial, national and international relationships,—the untrammelled power of the life of the spirit may threaten to overwhelm the Church because at best the Church is so un-Christlike. For it to attempt to do less, however, would be to disclose its own spiritual insolvency. To be re-Christianized itself, root and branch, in principles, policies and procedure, in every phase and form of its organized life and in the secret places of its own inner experiences of reality, is the solemn necessity confronting Christianity today. To penitence and prayer and to an engrossing purpose and passion to make ourselves worthy of our place in the world and in the plan of God by Christlike understanding and service and let us in all high conscience devote ourselves.

Our dependence is not upon ourselves but upon God. The mightiest forces of the universe are working for, not against, the good of mankind. The Almighty and Eternal God is not standing behind the shadows but is working out through the darkness the light of his perfect plan. Every road traversed by human want and woe, by uncertainty and distraction, by grief and despair, leads to the Living God. He is our sure refuge, our abiding confidence, our victorious commander and comrade.

With our hearts purified, by our hope set on him, and our lives empowered by the Divine Spirit, we would call our churches to a united, urgent and burning-hearted proclamation of the Gospel of our Lord and Savior Jesus Christ as the one hope for a distracted, needy and sinful world, and to a more convincing expression of his love and truth in every human relationship. Now, as always, this is the transcendent mission of the Church. To this holy cause we would summon our fellow-Christians as we dedicate ourselves anew to its increasing accomplishment.

OVERCOMING THE TRIALS OF THE TRAIL

BY B. WILLIS BEEDE

A very ordinary man said a very extraordinary thing when he wrote, "Greet it as pure joy, my brothers, when you come across any sort of trial."

Some of us have had the exhilarating experience of mountain climbing. We started out on a tree-bowered trail that crossed and recrossed a rushing, splashing stream of cold, clear water. In the coolness and freshness of the new-born day we hurried along driven by the exuberance of our upspringing spirit. The going was easy and our progress unhindered.

In time our trail left the cool shade and the cheery stream, and we began to climb a rock-strewn path that zigzagged back and forth across the side of the mountain. The sun beat down mercilessly upon us. The perspiration began to run down our cheeks. Our breath came in short, hard gasps and we had to stop frequently to rest. Our exuberance of the easy trail began to wane. The trail seemed interminable. Loose pebbles rolled beneath our shoes, and we stumbled upward. So this was mountain climbing! We thought ruefully of the shady, fern-lined trail that wound along the easy-running stream. Then we realized that the *trail* had become our *trial*. We were being tested. Would we climb on to the top of the mountain or would the trail conquer us and send us back to the lower levels?

As we meditated upon the *trial* of the *trail* a new spirit seemed to be born within us. The difficulties of rolling pebbles, merciless sun and rarified atmosphere should not keep us from the thrill of the far view that awaited us at the end of the trail. And so with a second lease on our exhilaration we joyfully surged upward until we had conquered our trail and left it behind and below.

How like mountain climbing is the life we daily live! The day begins roseate and fair. We drink in the fresh air and the blood surges through our veins. The world is ours. With zest and enthusiasm we take up our tasks. And then we come face to face with some fiery trial. Our investments have suddenly gone bad. Notice comes that the mortgage which we had expected to renew must be paid in full and we cannot meet it. Disease comes stealing upon us suddenly and a loved one is left permanently disabled or is snatched out of our life. A tried friend proves false and we wince beneath the knife thrust in our back. An insti-

tution in which we have had confidence suddenly reverses its policies, turns its back on the light and champions reaction.

We have come to close grips with our trial. How can we go on? How can we ever be joyful again? Oh, for the early morning thrill and calm and assurance! We sit beside the trail hugged closely by our trial.

But as we wait and meditate, something strange and wonderful happens. A bit of eternity comes stealing into our souls. We see life as a whole. The fiery trial that has beset us is but an incident along the trail of life. We are mountain-top bound. We were not meant to steam and wilt under the scorching rays of but one day's sun. We are travellers going somewhere. And with a fresh chastened courage, steered by a new perspective, and dominated by a mighty strength for climbing over trials, we arise and persistently, with joy in our souls, climb to more glorious heights.

And how does this happen? A Hebrew prince gave the answer long years ago when he said, "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Whittier, Calif.

THE CHRISTIAN LIFE

One of the persistent problems of the Christian life is the overcoming of "petty" faults. A quick temper, the habit of nagging, or any of a score of common unpleasant habits may not be as serious as hypocrisy or unchastity. Yet judged from the point of view of the Christian ideal, even the former are serious enough. Each one signifies a failure to give expression to the commandment to love one's neighbor as himself, to do to others as we would have them do to us. To recognize this fact is however, but the first step toward overcoming these faults. Probably most people have taken that step, but they find, alas, that the road to further progress is one of almost insurmountable difficulty.

The trouble is that these habits have come to be established as the normal way of reacting to certain common situations, and given the situation, the outburst of temper, for example, follows before we have time to think. We have no chance to reason with ourselves, or to overcome a temptation. There seems to be no handle to grasp the thing with. The lies in another direction. Beginning with rigorous self-examination, one must discover precisely what the fault is and under what circumstances it makes its appearance. What is likely to provoke an outburst in the future? Make the picture as specific and concrete as possible, and resolve that this situation will

WHEN WE ARE TRIED IN THE FULLER'S FURNACE

BY W. GLENN ROBERTS

(Addressed to the members and friends of Brooklyn Meeting.)

Our society is passing through a dark valley. The strain of life has become increasingly severe during the past several years. Minds are strained with the struggle against unfavorable economic conditions. Spirits are tested in the crucible of life as we remember Jesus' challenge, "Consider the lilies of the field. Shall not God clothe you more than they?", and we put the challenge in the scales and try to balance it with actual conditions in our own homes.

Yet our faith still makes victory of defeat, when our eyes are single toward the great end of life. To one who has placed his confidence in material forces, bewilderment naturally comes. To one who has learned the lesson that the evolution of personality is the one thing that counts, even the strain of inadequate incomes takes its proper place as a contributory agent in bringing about the desired result.

Who is there of you who has not grown stronger for the adversity of recent months? Who is there of you who does not see more clearly? These "lean years" have not been wasted; they are the most valuable of our lives.

We who have the good fortune of being able to meet together week after week, and intimately share our joys and our disappointments, could fill many pages with the difficulties of maintaining a church organization in the face of the depression. Sometimes we are even weak enough to fall into the temptation of dwelling a bit on our troubles. But we know that we are being tried in the fuller's furnace; and we rejoice in the fact that our dross is being burned away. We have nothing but praise for our Maker for his goodness in this, as in other things.

We wish we could share the vicissitudes of your life with you more fully; but the accident of distance prevents. Yet you are ever in our thoughts and prayers; and the spirit of Grace and Truth, that recognizes neither time nor distance, keeps us welded together into a whole, so that our spirits are at all times united.

not master us again. If we seal this repentance with prayer that acknowledges our responsibility, yet recognizes our dependence on the Lord's power for victory, we shall find that we shall not be so easily taken by surprise. And lest time should weaken us again, it is well to remember that the best repentance is that which takes place before the sin can be committed. — *New Church Messenger*.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

FIFTY YEARS OF WORK FOR THE INDIANS

Anniversary Meeting of Indian
Rights Ass'n Reported by Its
Associate Secretary

The Fiftieth Anniversary of the founding of the Indian Rights Association was observed in the Friends Meetinghouse at 20 South 12th Street, Philadelphia, on December 15th, the exact date of the organization.

In the summer of 1882, Herbert Welsh and Henry S. Pancoast, young men of Philadelphia, went at the invitation of Bishop Hare to visit the mission and educational work being done by the Episcopal Church in the Dakotas. Two aspects of the Indian question became apparent to them. On one hand they saw much of hopelessness in the situation. Their visit followed only a few years after the Custer massacre. The Indians were considered by most of their white neighbors as only a hindrance to their occupation of valuable land. More distant citizens generally looked upon the Indians as savage barbarians and were inclined to believe that "the only good Indian was a dead one." On the other hand the work of the missions showed the possibility for the Christianization, education, and civilization of the Indians.

They saw the need for an organization that would undertake to spread information concerning conditions among the Indians, to work for their advancement and to protect them from those who would take advantage of them. Although Herbert Welsh and Henry S. Pancoast were both Episcopalians, the organization has always been non-sectarian and Friends have taken an active part in the work. The following Friends have served as officers of the Association: Dr. James E. Rhoads, F. Hazen Cope, Philip C. Garrett, Clement M. Biddle, Edward M. Wistar, Charles J. Rhoads, and Jonathan M. Steere. Many other friends have served on the Board of Directors. Samuel M. Brosius, a liberal Friend, has been the Washington representative of the Association for the past thirty years. I have been with it since leaving our Friends Indian Mission work in Oklahoma in 1925.

At the recent annual meeting, the principal speakers were Herbert Welsh, sole surviving founder of the Association; Dr. Samuel A. Eliot, D.D., of Boston, Chairman of the Board of Indian Commissioners; and Matthew K. Sniffen, Secretary of the Association.

Herbert Welsh urged that all possible influence be used to have President-Elect Roosevelt set aside the idea that the

positions of Commissioner and Assistant Commissioner of Indian Affairs be considered as "political spoils" and continue Charles J. Rhoads and J. Henry Scattergood in these positions, on the basis of the splendid record of achievement that they have made in the past four years.

Dr. Eliot said of the Association: "Its peculiar merits have been those of independency and continuity. This Association is concerned only with the rights and the progress of our Indian fellow citizens. One of the grave defects of Indian administration has been the intermittent character of the policies and efforts of the Government. Commissioners have come and gone with provoking rapidity and policies have changed over night. This Association, on the other hand, has conserved certain definite and continuing principles. It has at the same time kept its work flexible and hospitable to new ideas and methods. It has not been afraid to break with conformities of custom, but at the same time for a half century the Association has been unflinchingly loyal to the work to which it was originally dedicated. It has been a source of power both to the administrators of Indian Affairs and to interested citizens at large who knew that this Association was a reliable and accurate reporter."

J. Henry Scattergood also spoke of the value to the whole Indian problem of such an organization that has carried on with singleness of aim and purpose over a period of fifty years and yet always maintained its position of independence.

Matthew K. Sniffen spoke of the present work of the Association which includes projects for securing more grazing land for the Navajo Indians, a more adequate supply of water for irrigation for the Salt River Pima Indians of Arizona, protection of the fishing industry of Alaska Indians and protection of the reindeer industry for the Eskimo of Alaska.

The following message was read from Charles J. Rhoads:

"I cannot let this important occasion go by without a word of congratulation for the achievements of the last fifty years. Only a member like myself with the added perspective from my recent experience, watching the steady work year after year, can appreciate the full value of your unceasing vigilance and constructive proposals.

"Those of us who know the difficulties of Indian administration realize that much of the progress secured for the social and economic welfare of the Indians is due to the activities and support of the members and officers of the Indian Rights Association."

LAWRENCE E. LINDLEY.

ALL'S NOT QUIET ON THE YANGTSE

Turmoil in Western China Made
Vivid in Letters from
American Friends

Letters are at hand from Chungking, written by Robert L. Simkin and Lois S. Vaught, which indicate that the situation is anything but quiet on the western front in China. The Simkins had expected to be arriving at Chengtu by November 12, the date of his letter, but portions of every road between Chungking and Chengtu were in the area of fighting between the rival warlords, and travel was reported inadvisable. It was thought that travel might be possible within a few days, and then again, maybe not for months. Meanwhile, Arnold and Lois Vaught, who live at the Friends Boys School on the hills opposite Chungking, have given the Simkins a home. In writing of the civil war in Szechwan, Lois Vaught says that many Americans who read of the fighting "probably stumble over the unpronounceable names and comment wearily, 'Those Chinese are fighting again,' but when one is in China, not many miles from the fighting, civil war means something altogether different." Discovery had been made of a trench-like gun nest which had been dug about a hundred feet from the School, as well as similar trenches all over the valley, even on Friends' property.

In most wars the people are made to believe they are fighting for ideals and principles, Lois Vaught writes, but there no mention is made of a "cause" to be championed or a single "principle" to be defended. "All the generals want to win as much territory or as many privileges as possible, and accordingly they set their soldiers fighting. There is no camouflage and glorification of issues—everyone is out to take as much as he can." For advantage sake, the generals may combine against the most powerful warlord, or may at times unite forces with him. To quote: "The Chungking warlord has superior equipment, field guns, bombing planes (which go over Chungking twice daily), and large supplies of imported ammunition. He has about 100,000 soldiers. The northern generals all have inferior equipment, but their combined forces are reported to be much larger. It is said that the Chungking warlord has an expert necromancer whom he has promoted to the position of general, and on whom he relies for leadership in directing his campaign. There is much of the Middle Ages alongside the twentieth century in China."

No one can say what the outcome of

the hostilities will be, but that is really not important. Lois Vaught continues, "Someone will win, and then the real conflict will begin in the division of the spoils. The other day I asked a Chinese man what was the recent news of the war. 'I don't ask,' he said. 'It makes no difference to me who wins. The people suffer and the people lose, no matter which side wins.'" Dr. Ch'en, she reports, the only doctor at the Suining Friends' hospital, has been very busy caring for wounded soldiers in a temple not far from the hospital.

In conclusion she writes: "Last week the boys at Friends High School were singing lustily in the music class about crusading for peace:

'The day is advancing when war shall cease,
We young crusaders will all work for peace.'

As they were singing, the army bombing planes were soaring overhead on their way to the front. Many of the boys' fathers, brothers, uncles, and cousins, are in the armies or are connected in some way with the military. As my fingers played the accompaniment on the old school organ, my mind was wandering—perhaps the day is advancing when war shall cease, but 'watchman, what of the night?' What signs of the dawn can you see."

Robert Simkin, in writing of their pleasant trip from Shanghai to Chungking, says they were fortunate in securing a through steamer, one of the larger ones on the upper river. Their steamer barely managed to get up the Tingling Rapid, where the current is very swift, and navigation is peculiarly dangerous because of two lines of submerged rocks between which it is difficult to pass safely. He writes: "We had clear weather and sunshine during the day and a half that we were passing through the best gorges. They were wonderful, far surpassing the Rhine in grandeur. Indeed, we were impressed with the beauty of the lower Yangtse, which we previously considered uninteresting." Reports from the University at Chengtu indicate that its enrollment has increased from 242 to more than 350, the largest increase in its history. "If we can only have peace," Robert Simkin says, "we shall make progress."

A FIRST IMPRESSION OF PALESTINE

Marian G. Lantz of Worcester, Massachusetts, sailed this fall for Palestine where she will teach Home Economics in the Friends Girls School at Ram Allah. She has had a very practical and successful experience in work with Syrians in America. She takes the po-

sition of Annice Carter, who is now teaching in Pacific College. She writes the following concerning her appreciation of the new environment.

"Every day I feel more thrilled with the barren grandeur of the hills and the colors. The people in their peasant costumes, the donkeys and camels with their heavy burdens, the women with the tall water jars fit in so naturally that it isn't hard to think back nearly two thousand years and relive the Bible stories. One feels like a story-person.

"So many verses of scripture have become alive for me. 'The shadow of a rock in a weary land,' and 'Jehovah is thy shade upon thy right hand,' have certainly taken on meaning. Even the hot sun and the fleas and sandflies don't overbalance the joy of being here with the warm friendliness of the mission folk. The teachers are a grand group and I feel very proud to be one of them."

MISSIONARY INSTITUTES HELD IN WESTERN

The three-day missionary institutes sponsored by the Committee on Missions of Western Yearly Meeting, November 29-December 1, proved interesting and profitable. Adjacent quarterly meetings were grouped as follows: Kokomo and New London at Union Street Friends church, Kokomo, on Tuesday; Carmel, Westfield and West Grove at Westfield on Wednesday; Danville, Fairfield, Plainfield and White Lick at Plainfield on Thursday. Missionary superintendents of the several quarterly meetings served as presiding officers and arranged the devotional periods. Local singers arranged for good music, and the noon lunches were informal fellowship dinners.

The same speakers presented the program each day. The theme of the morning session was "Information," with Lenora Hobbs reviewing "Friends Missions, Past," Errol T. Elliott "Friends Missions, Present," and Superintendent R. R. Newby, forum leader. The afternoon theme was "Application," and was given by A. Ward Applegate who spoke on "What to do," and by Agnes L. Day,

who discussed "How to do," suggesting many practical methods for making missions appealing. The open forum was led by R. R. Newby. In the evening sessions E. T. Elliott gave an inspirational address. Mary C. Hadley and Ethel Bond led the discussion groups, held between the afternoon and evening sessions.

HERE'S SOMETHING WELL WORTH TRYING

The Friends Church at Mooresville, Indiana, held a church night service on Thursday, December 15, that was of unusual interest.

In order to better acquaint the membership with the proceedings of the Yearly Meeting and make the minutes of practical value, the sessions of the Yearly Meeting were reproduced.

All the clerks and members of the standing committees and general superintendent were impersonated by the members. The high points of the reports were given and the programs as outlined in the hand book for the coming year were presented. It was much enjoyed by all, and we believe there is a much clearer understanding of the Yearly Meeting and of the value of the minutes. We believe more people will be interested in attending the next Yearly Meeting.

The program was preceded by a pitch-in-supper.

TO SOUTHBOUND FRIENDS

Anyone wishing to visit Schofield School (for the education of young Negroes) in Aiken, South Carolina, this winter, can find ideal accommodations nearby at Pine Ridge Camp which is conducted by Miss Mary E. Sanborn.

Miss Sanborn is most happy at all times to make visiting Friends better acquainted with the work of the school and thereby learn at first hand exactly what is being accomplished in the education of these less favored people, that they may become useful citizens.

EMILY Q. A. ELLIS.

George School

Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

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Box 351, George School, Pennsylvania

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee
CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.

CONCILIATION VERSUS COERCION IN THE FAR EAST

For the past year those interested in world peace have been torn between loyalty to the highest concepts of the spiritual appeal in the midst of conflict and the desire for immediate adjustment through political agencies. In the case of Japan and China this has gone all the way from a small group of people who have wanted to use only persuasion and conciliation, to those who would use voluntary boycotts, government boycotts and embargoes and perhaps, if necessary, military force.

The American Friends Service Committee has been struggling with this problem for some time. Following is a statement drawn up by its dealing with conciliation in the Far East. It simply reiterates again our faith in the efficacy of the appeal of the higher cooperative impulses in mankind and our opposition to coercion which increases the spirit of suspicion and hatred and leads on to revenge.

It would be well if the members of the Religious Society of Friends spent some time contemplating what we as individuals and as a group can do in this crisis which will be consistent with our highest ideals of the pacifist approach. This is valuable not only because of its bearing on the Far East but because there will be constantly arising other conflicts with which we must deal.

The American Friends Service Committee, representing the Society of Friends (Quakers) in America, is deeply concerned over the terrible burden of suffering now resting upon the people of Japan and the people of China. We are conscious that we of the United States must bear our share of responsibility for the world-wide history of injustice, exploitation and conflict that has brought misery to those of all lands. In common with increasing groups throughout the world, we believe that the time has come in the evolution of mankind when international difficulties, however grave, can be adjusted by conciliation and cooperation.

Military action, boycotts, economic reprisals and other extreme forms of coercion between nations, threaten the very existence of modern civilization. We would constantly bear in mind that this civilization is founded upon an intricate and delicate adjustment of the interdependent life of all peoples. In the mod-

ern exchange of merchandise, of credit, of knowledge, of hopes and fears from one continent to another, the well-being of every people is inseparably linked with the common life of all.

The deep suffering in body and in soul which is now shared by millions of persons everywhere, is the product of the antagonisms that have interrupted this flow of cooperative enterprise. In rejecting the use of force and coercion in dealing with these antagonisms we are not left without an effective alternative. We believe that the spirit of persuasion, conciliation, and mutual understanding is the only power that is adequate for the solution of international conflicts. In reliance upon this power man allies himself with those spiritual forces that make this world a united family and give men courage to live on through seeming disaster. We dare to believe that this spirit of good-will is present in all men in every land. It is our conviction, born of intuition and confirmed by experience, that man is essentially a cooperative creature rather than a combative creature, and that the history of civilization is the record of the growth in ever-widening circles of the spirit and method of cooperation. This process has resulted in our time in a world community, in which a growing sense of economic interdependence and spiritual unity has found expression through such political forms as the League of Nations, the Pact of Paris and the Nine Power Treaty.

In the present Sino-Japanese conflict, we believe, specifically, that the type of procedure envisaged in Article 19 of the Covenant of the League of Nations, which makes possible "the consideration of international conditions whose continuance might endanger the peace of the world," offers a way out. Utilizing the spirit and machinery of this article, which provides for conference, without coercive sanctions, representatives of all interested nations, including the United States, could join in a friendly discussion and settlement of the issues involved. In solemn realization of the gravity of this situation, we would join in spiritual fellowship with men and women in all countries who will lend their influence to such a method of solution.

There is more at stake than the well-being of the peoples of the Far East. There is involved the peace of the world, the relief of vast human misery, the

maintenance of cooperative agencies already achieved, and the fresh release of mutual confidence which alone can mend the torn fabric of our common life.

We appeal particularly to those men in positions of power in all lands to make themselves the courageous instruments of this high endeavor.

AN AMERICAN FRIEND IN MAGDEBURG

William Bacon Evans, of the Philadelphia Arch Street Yearly Meeting, is spending a vacation period in Germany. Through Wilhelm Hubben, whom many Friends will remember from his stay in the United States a year ago, who is Principal of a large school in Magdeburg, William Evans is giving a series of fifteen-minute talks in the People's High School in Magdeburg. A number of these high schools were started all over the country after the war in order to train adults with only a grammar-school education for the new and more democratic Germany.

William Bacon Evans' subjects will be: "Rapprochement of Germany and France, as Viewed by an American," "International Boundary Lines," "Stories from Syria," "Is There an American Literature?" "Is There a Standard of Right and Wrong?" "Shakespeare's Sonnets."

OUR FELLOWSHIP STUDENTS ABROAD

This fall, three young Friends went abroad on Fellowships for travel and study awarded by the A. F. S. C. Lyle Schmitter, a graduate student at the University of Chicago, whose home is in Iowa, lived with a French family for a while in order to perfect his French before going on to the Friends' Student Hostel in Geneva for study this winter. "I am in all respects a member of the family," he writes, "and have never had a dull or lonesome minute. It is an ideal place to learn French." He might add, it is also an ideal place to come to understand the problems of the French people as one family experiences them.

E. Raymond Wilson, who is connected with this office, recently sent in a four-page "windshield view of Europe." A Brown University professor, traveling in Russia at that time, very kindly lent him a brand new four-cylinder Ford. His 2900 mile trip across seven countries seems to have been all that could have been desired—except for the fear experienced at time in Holland that he might have to "scrape eight or ten bicycles off the windshield!"

Sidney Hunt, of Philadelphia, a graduate of Haverford College, is teaching in the Friends' Boys School in Palestine this year, and sends pungent reports of his experiences in the Holy Land from time to time.

QUAKERDOM • AT • LARGE

Carl Ackerman, well known American journalist, presided as toastmaster at a very inspiring dinner meeting of Earhamites, held in New York City, December 19, under the auspices of the New York Earham Club. Among the speakers were President William C. Dennis and former President Robert L. Kelly, and several other locally resident alumni, who made shorter addresses. Elden H. Mills, of Forest Hills, Long Island, was elected president of the Club for next year.

* * * *

Speaking on the subject, "Fighting Ballyhoo with Ballyhoo," Veldon Diment, representing Pacific College in the After Dinner Extemporaneous speaking Contest of the Intercollegiate Forensic Association of Oregon, won second place at the Congress Hotel, Portland, December 8, in competition with representatives of six other colleges and universities of the State. The affair opened with a banquet at which President Levi T. Pennington presided, and the speeches were given as toasts.

* * * *

As indicative of the loyal way in which the city of Wichita, Kansas, has supported Friends University, W. S. Hadley, Chairman of the Board of Trustees, writes us that within the past ten years, Wichita people, exclusive of Friends, have contributed \$490,000 to the institution. We agree with him that there is probably no other denominational college anywhere that can show a better record of local support. Spencer Hadley finds much satisfaction and joy in his work as a member of the Friends University Board, which service extends over a period of thirty years.

* * * *

By the following item in "Washington News," reported by Margaret E. Jones in *Friends Intelligencer*, we are assured that official service has not weakened in J. Henry Scattergood the ruling passion of his pet hobby: "A recent item in a Washington paper, the *News*, tells us that J. Henry Scattergood, Assistant Commissioner of Indiana Affairs, 'is repairing Capitol clocks in order to help reduce the Treasury deficit.' It seems that while appearing before a House Appropriations sub-committee he noted that a large clock on the mantle was not running. 'Don't send it out to be repaired; I'll fix it,' Scattergood said. He tinkered with it in his home, and now it is again keeping time at the Capitol. Clock repairing, concludes the news item, is Scattergood's hobby." In view of the

many things going on at the national capital that "would stop a clock," our Friend must find his spare time fairly well occupied.

* * * *

In quite unexpected places, even in the field of modern fiction, one may find germinating that "seed of truth" sown by George Fox and his followers: for example, in Booth Tarkington's new novel, "Wanton Mally—a Gay Romance of England in the Days of Charles the Merry," in which a few Quaker characters and their principles are impressively portrayed. One of the chief characters who had been a typical roisterer of the Restoration period, came one day upon a group which was being addressed by George Fox. The author makes him say: "Before I had stopped seeing and hearing him that day, I knew I would not go back to my old ways in the town . . . The Quakers had set up a mortal disturbance in me." The volume is dedicated to Elizabeth Stanley Trotter, of Philadelphia, who became a thoroughly convinced Friend some years ago and who is an eager reader of *THE AMERICAN FRIEND*. Her daughter, Elizabeth, is Booth Tarkington's amanuensis. Through Mrs. Trotter's generous thought, the Editor is the proud possessor of a copy of "Wanton Mally" autographed for him by the author.

NEWS OF OUR MEETINGS

The four Friends Meetings in Richmond, through their city-wide Friends Service Committee, are joining in an effort to deal with the unemployment problem in a manner which will do more to preserve and rebuild the straitened morale of people out of work. The Committee has secured the part time service of David W. Day, Secretary of the Young Friends Board for a period of six months, ending May 15th. The first practical move made by the group was to set into operation a "Self-help Shoe Mission residence. A committee of unemployed men are supervising the shop, encouraging people to come and mend their own shoes. Tools, and supplies are furnished. People with marginal incomes are also invited to use the shop, contributing toward the cost of supplies as they desire. While experimenting with such types of self-help projects, the Committee is also studying the "Commodity Exchange" and "Production for Use" unit ideas which are springing up in several sections of the country. Merle Davis, former missionary to Cuba and

teacher in the Richmond School System, is chairman of the Committee.

* * * *

Inez Batchelor and Nettie Springer, evangelists, conducted revival meetings at Westland Meeting of Indiana Yearly Meeting, from November 27 to December 11. The former is especially gifted in work with children, and told very interesting stories and gave both illustrated and chalk talks. She appealed to the children, who were always eager to hear more and to ask questions. She also taught them a number of helpful songs, accompanying them on her meloharp. Both Inez Batchelor and Nettie Springer gave many beautiful messages in song, and convincing gospel messages. The children were especially touched by a particularly forceful message on the closing day, centered around an illustrated presentation of the Ten Commandments. The membership at Westland was strengthened and much good was accomplished by the meetings. The pastor, Edna R. Redick, who is entering her third year of valuable service at Westland, has been faithful in helpful messages and is much appreciated.

* * * *

Carmel Quarterly Meeting was held at Noblesville, Ind., December 10 and 11. Richard R. Newby, General Superintendent, was present and brought strong and spirit-filled messages on Saturday and Sunday mornings. Friends generally felt that he was graciously favored in his ministry. Although the attendance was smaller than usual on account of the snow and much sickness, the meetings were enjoyed by all who attended. Much unity is manifest in the different meetings and among the pastors. E. Howard Brown will assist John Compton in his meeting at Carmel, beginning January 8. They will also be assisted by L. O. Brown of Indianapolis, the Chalk Talk Artist.

* * * *

On December 14, at the close of the prayer meeting, Winchester, Indiana, Friends very delightfully surprised their pastor's wife, Mrs. Frederic E. Carter, in honor of her birth anniversary. Mrs. Carter received many lovely and useful presents. After a happy social hour, the Ladies' Aid served refreshments.

* * * *

Superintendent of California Yearly Meeting, Frank W. Dell, conducted special meetings at First Friends church, of Los Angeles, from December 4 to 11. Pictures of England, taken on his recent trip in the "old country" were shown on special evenings and were very interesting.

WHITTIER, CALIFORNIA,
NEWS NOTES

A judicious Welfare Committee has recently been appointed by First Friends Church, composed of three members from the Meeting on Ministry and Oversight and two from the Monthly Meeting. The scope of service covers not only temporal but also spiritual needs, and many different groups in both Church and Bible School are giving their support to the work. A well equipped commissary, in charge of the Committee, has been established in the church basement.

Five new large Sunday School class rooms have just been completed in the church basement, with the arrangement that they can all be thrown open when occasion requires. These rooms are used by the Junior High and Young People's Departments. The work was largely donated by men and young men of the Church.

At the December Monthly Meeting, the church ushers had charge of the devotional period. Donald Stanley, who is Clerk of the Junior Church, and Clarine Coppock, Recording Clerk, were present, and when introduced brought happy greetings from the Juniors. The Meeting directed that a letter of appreciation be sent to the Junior Church.

Sunday morning, December 4, Willard O. Trueblood, pastor of Whittier First Friends, and Edwin McGrew, pastor of Pasadena First Friends, exchanged pulpits.

The young people's Sunday evening "mixers" have grown in attendance, so that now two homes are open to them instead of one. All attend the evening service.

The Quaker Men's Club held its first meeting this year on December 8, with 100 present. A banquet preceded the program, which consisted of a forum discussion led by Dr. Herbert Harris. There was an honest facing of the facts of men's responsibilities to the Church and the necessity of the Church ministering to the deeper spiritual needs of all ages and groups within the large membership at Whittier.

WITH ALLEN'S NECK FRIENDS

The Missionary Society members of Allen's Neck Meeting, Dartmouth, Mass., have continued to make and sell aprons toward raising funds. The Society also assisted the local Red Cross organization in making garments for poor children.

After twenty-three years as President of the Dartmouth W. C. T. U., Jennie Wilbur Gifford felt the time had come for her to resign. Her niece, Hettie Tripp, was appointed to her place. About thirty members of the W. C. T. U.

Lesson Helps for 1933

Both teachers and students of the Uniform lessons will find these books invaluable in preparing the lesson. New material is given, questions for discussion are suggested, and the whole lesson is given new meaning.

SNOWDEN'S SUNDAY SCHOOL LESSONS \$1.35
By Dr. James H. Snowden

Dr. Snowden knows the needs of the average Sunday School teacher or student and selects his material with an eye to making the people and events interesting and human. The lessons are clear, condensed, direct, and kept within the limits allowed for the average lesson period.

PELOUBET'S SELECT NOTES \$2.00
By Amos R. Wells

A complete interpretation of each lesson. All who have used this standard guide recognize its worth. Quotations, pictures, maps, charts, and the clear explanation of the text make a wealth of practical help that can be easily and effectively used.

THE LESSON ROUND TABLE \$1.25
Edited by R. D. Dodge

Here are lesson helps by master teachers. Fifty religious leaders present the various lessons, each leader being chosen specially for the topic of the day. Wilfred Grenfell, W. Russell Bowie, Halford Luccock, Paul Vieth, are some of these leaders.

FRIENDS BOOK & SUPPLY HOUSE
101 South Eight Street Richmond, Indiana

visited the home of Jennie Gifford one afternoon and gave her a surprise. On behalf of the Union, Ada Wing presented a gold W. C. T. U. pin and expressed appreciation for the good work done by our Friend in the cause of temperance.

For many years the W. C. T. U. has sent Comfort Bags to the sailors at Vineyard Haven for distribution at Christmas. Interest in this good work was stimulated by an address on the work of the Seaman's Mission by Mr. Towers, the superintendent.

The Young Friends Association arranged an illustrated lecture on Palestine by Alvano C. Goddard. About 100 views were shown, including Friends work, and the lecture was interesting and informing.

James A. Coney visited Allen's Neck Meeting for Worship on December 11th and gave the message, based on the twelfth chapter of Acts.

BENITO JUAREZ MAKES FINE CONTRIBUTION
BY MARIA CASTILLO

Our school term is divided from January to May and from July to November. There are two vacation periods. June is the spring vacation and December is the winter vacation. The 1932 statistics follow:

Elementary School—60 men and 75 women.

Normal School—6 men and 13 women.
Teachers—3 men and 7 women.

Our educational work is conducted in frank and harmonious cooperation with the public schools. We can say that Benito Juarez (our school) has been for Matehuala, a channel of many advanced ideas in educational affairs and has maintained the spiritual banner high as regards the moral education. The elementary school is entirely secular.

The comradeship that has been cultivated with the teachers of the public schools is indicated partly in that I was honored with the Presidency of the Teachers' Federation and the chairmanship of the local committee for the culture of the blind.

All of this manifests the good will which the educational department of the State has had toward Benito Juarez during the twenty-five years that it has maintained its educational work at Matehuala. Our work has been fruitful. I want to express to you these facts with all sincerity, not with the idea of praise for our own work, but that it might be a stimulus to Friends in the United States who have cooperated with their money to continue the work. You can understand more clearly why we wish to continue. As sincere Christians we desire that our success shall be for the honor and glory of our Master Jesus Christ. Your cordial Christian and fraternal attitude toward the Mexican work and

WESTTOWN SCHOOL

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A co-educational country boarding school
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JAMES F. WALKER, Principal
WESTTOWN, PA.

workers confirms the assurance that the Gospel makes brothers of all men without distinction of race or language. As in the miracle of the multiplication of the five loaves and two fishes, your giving is imparting satisfaction to the spiritual and intellectual hunger of our Mexican Friends.

The supreme aim of Jesus was that men should glorify our Father who is in heaven.

BIRTHS

EICHENBERGER—To Kenneth and Geneva Eichenberger, Hemlock, Indiana, December 16, 1932, a son, Richard LeRoy. Kenneth Eichenberger is pastor at Hemlock Meeting.

GARONE—To August and Margaret Scales Garone, Richmond Hill, New York, December 11, 1932, a daughter, Barbara Grace.

SCANTLAND—To Cecil H. and Aidee Scantland, Richmond, Indiana, December 13, 1932, a fourth son, David Edward.

MARRIAGES

MOORE-STEPHENSON—At the home of the bride's parents, Mr. and Mrs. R. W. Stephenson, at Plainfield, Indiana, December 10, 1932, Margaret Stephenson and Everett L. Moore, son of Mary Moore of Logansport, Indiana. Norval E. Webb, minister. The bride is a member of the Plainfield Friends Meeting, a graduate of Louisiana University, and for two and a half years has been connected with the Logansport Press, of which paper she became City Editor.

YOUNG-COLE—At the First Friends Church, Pasadena, California, November 26, 1932, Elsie May Cole, daughter of Edith Cole of Pasadena, and Roy P. Young, son of John Young of Sweden. Edwin McGrew, minister.

DEATHS

FELLOW—At the home of her daughter, Gertrude Hinshaw, in Portland, Oregon, December 1, 1932, Rachel Thomas Fellow, aged nearly seventy years. She was born near Amboy, Indiana, January 29, 1863, and was married to William Harvey Fellow in 1880. Two daughters of their three children survive. Rachel Fellow was a life-long Friend, and deeply interested in the life and work of the church. Her service was not performed in a public way, but where, in the quiet places, she found her call, she did what she could.

HOLLIDAY—At his home near Snow Camp, North Carolina, December 3, 1932,

Joseph James Holliday, aged eighty-seven years. He was born June 1, 1845, the son of Owen and Sarah McPherson Holliday. In 1867 he was married to Eliza J. McCracken, who, with seven of their eleven children, survives him. In early life he joined Spring Friends Meeting, of North Carolina Yearly Meeting, and remained an active and consistent member throughout his life. He was respected and honored by all who knew him.

PARKER—At the home of her daughter, Victoria Cox, near Elizabethtown, Indiana, December 8, 1932, Martha Elliott Parker, at the advanced age of ninety-seven years. She was born July 23, 1835, near Newby's Bridge, now Belvidere, North Carolina, the daughter of Joseph and Mary Perry Elliott. Her father died when she was two years old and her mother remarried. Before Martha Ann was eight years old she came with her mother and step-father to the vicinity of Seymour, Indiana, where Martha spent her girlhood and young womanhood. She and Phineas Parker were married on January 17, 1854, and made their home on a farm adjoining the Sand Creek Friends Meeting property, and later near Azalia, Indiana. Five of their eight children survive, and the father died more than twenty-five years ago. Feeling a definite call to Christian life, Martha Parker united with the Society of Friends, and for more than sixty years had been an honored member, long serving as elder. Many of those who knew her will long cherish her memory.

TOWNSEND—At Mooresville, Indiana, November 27, 1932, Myrtle Sheets Townsend. She was a life-long member of the Society of Friends, active in all departments of church work, and was an overseer at Mooresville Meeting at the time of her death. The husband, five sons, and a daughter survive her.

VESTAL—Suddenly, in an auto accident, December 9, 1932, Benjamin Corydon Vestal, of Plainfield, Indiana, son of Benjamin and Anna Moore Vestal. He was an esteemed, life-long member of the Plainfield Friends Meeting, and was an overseer and one of its most loyal and active workers. He was also President of the town Board of Trustees, and his untimely death is mourned by a host of friends, his wife, Cora B. Vestal, and a brother and sister.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month,

The American Friend

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except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 E. 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:30 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m. Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to Mrs. Deborah DeBaun, Clerk, 13118 Pinehurst Ave. Phone, Hogarth 7035.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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